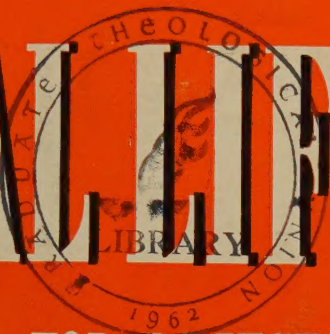


PASTORAL LIFE

A PUBLICATION FOR PRIESTS



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Wisconsin's Inspiring Achievement

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

ON Sunday, May 4, 1958, at the outdoor altar on the campus of Holy Cross Seminary in La Crosse, Wisconsin, there was enacted one of the most unusual and memorable ceremonies in the history of the La Crosse diocese: the confirmation of 423 adult converts before a vast throng. Assisting Bishop John P. Treacy in confirming were Bishop William P. O'Connor of Madison and Bishop George J. Biskup of Dubuque. Present also was Bishop Louis L. R. Morrow of West Bengal, India.

Thus was brought to a magnificent and stirring climax the Catholic Census and Information Program of the La Crosse diocese, launched simultaneously with those

of the other dioceses of Wisconsin. The sight of such a vast multitude of men and women receiving the sacrament of spiritual adulthood was especially gratifying to their pastors, relatives, friends and the canvassers who had invited many of them to the Information Class conducted in every parish.

To the canvassers particularly it was evidence, tangible and convincing, that they had not tramped the sidewalks, rung doorbells, distributed pamphlets and "beaten the bushes" in vain. At the outset not a few wondered if their "shoe leather" apostolate would really bring many churchless people to the classes. The impressive spectacle of that mass confirmation not only dispelled any lingering doubt but also generated the courage and willingness to continue it year after year.

Upon the completion of the first

Father O'Brien's fourth article of a series on the convert apostolate presents the basic observations on the Wisconsin Census Program, which kindled the interest of other Bishops in the United States and Canada.

stage of the census program 665 converts had been confirmed in the archdiocese of Milwaukee, 251 in Madison, 268 in Green Bay, and five months later 530 in Superior. The addition of the 423 confirmed in La Crosse brings the number of converts received in the state to the grand total of 2,137. Every Bishop, priest and lay canvasser is thankful to God for blessing their initial efforts in this organized systematic form with such a precious harvest of souls.

No comparison need, should, or even can, be made between the results achieved by the various dioceses. They differ in size, population and in the number of priests. Furthermore, the reports cover different periods of time. Milwaukee and Madison reported the results immediately after, and Green Bay shortly after, the completion of the first set of public instructions; La Crosse and Superior reported after the second set in May and June respectively. By that time the first three dioceses would doubtless have increased their respective

totals considerably, possibly even doubling them. Suffice it to say that the results in each diocese were indeed gratifying. They augur well for the future.

RECLAIMING FALLENAWAYS

What about the number of reclaimed fallenaways? It is not so easy to determine these. Many were able to return simply by entering the confessional, while others will require time to have their marriages straightened out. It is difficult to believe, however, that the number of inactive and lapsed Catholics reclaimed as a result of all the personal calls, made initially by lay canvassers and followed up by priests, has not already passed the 10,000 mark.

Indeed, one of the most important results of the canvassing was the discovery of the inactive and lapsed Catholics. These have a habit of dropping out of sight. As a result they tend to fade from the consciousness of pastors. Only a systematic house-to-house, floor-to-

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floor and door-to-door canvass—and not a “pick and choose” procedure—will ferret them out. The first step in getting them back consists in finding where they are.

Every canvasser was instructed to encourage the inactive Catholic family to return to the practice of their faith and to assist them in any way possible. With each such family he left a pamphlet, *Come Back Home*, which presents an urgent plea to regain peace of conscience and the friendship and love of God by returning at once to the sacraments of Confession and Holy Communion.

The number of inactive Catholics, as shown by the 49,835 cards marked “inactive or fallenaway,” is disturbingly large. Since only one card was used for a household unit, and since the overwhelming number of such units were represented by families, it would appear that almost 50,000 families acknowledged they were no longer practicing their faith. Then too there were undoubtedly some fallenaways who concealed that fact.

If we figure but four members to a family, we arrive at the total of approximately 200,000 baptized Catholics who have either lost their precious heritage or are in process of losing it. The canvassers turned in 343,659 cards marked “Catholic.” Figuring that each card represents a family of four, we arrive at a total of 1,374,636 Catholics. Of these 200,000 or approximately 15% frankly acknowledge

that they are no longer functional members of the household of the faith.

DISTURBINGLY LARGE

Disturbing as this percentage is, it is not out of line with those reported in other areas in the North and West, and it is notably smaller than that reported in Louisiana. Nevertheless no real Catholic, priest or layman, can view the loss of 200,000 members from the Mystical Body of Christ without grave misgiving and concern. The faith had come down to them through the centuries as a result of the loving care, solicitude and sacrifice of their forbears. Indeed, if we scrutinize it carefully we shall find that it is crimsoned with the blood of martyrs.

Here in America, where we enjoy full freedom to practice our faith, to educate our children in it, and to share it with others, it is not only a pity but also a tragedy to have that precious treasure slip from their fingers. Somewhere along the line of transmission or of retention carelessness pried open the clenched fingers and allowed the treasure to slip. No persecutor stood with threatening gun aimed at them. No laws impeded their joyous and eager practice of their holy faith. Yet they have permitted it to slip away. No wonder the martyrs weep: *Sunt lacrymae Ecclesiae*.

If we saw executioners pulling

the arms of Christ from their sockets, tearing asunder His limbs and gouging out His eyes, would we not rush forward with one accord to defend Him with our very lives? Today indifference and carelessness are rending the Mystical Body of Jesus, tearing Him limb from limb. Are we priests going to view with an apathy bordering on complacency the continued despoliation of that Body and do nothing to stop it?

Priests are shepherds of souls. To their watchful care the divine Master has entrusted the souls for whom He shed the last drop of His precious blood. Many of those sheep are wandering from the fold. Some are caught in the briars and thistles of worldly indifference; others are being devoured by the ravenous wolves, constantly on the prowl for the straying sheep. Every instinct of the true shepherd will prompt him to leave the sheep in the fold and hurry out in search of the strayed and the lost.

"I am the good shepherd," said Jesus. "The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep. And the hireling flieth because he is a hireling: and he hath no care for the sheep" (Jn. 10:11-13). Surely those are the words which the divine Master is speaking today to His priests, His shepherds,

as He sees so many of His sheep straying from the fold: 200,000 of them on the hills and valleys of Wisconsin, and proportionately equal or larger numbers in the other states of the union.

"SHOE LEATHER" APOSTOLATE

While we have been staying in our rectories, absorbed in endless paper work or preoccupied with other routine tasks, representatives of the various sects, especially Witnesses of Jehovah, Seventh Day Adventists and the Pentecostals, have been calling at the homes of our Catholic people seeking to lure them into their man-made creeds. With the Witnesses particularly, visitation of homes is not a spasmodic activity; it is a constant work, carried on day and night, by all the members. If the family is unable or unwilling to come to their Kingdom Hall, a representative will go to them and instruct them in their own home.

When the Wisconsin Census Program was being organized we received a letter from an elderly Sister teaching there. It told how the Witnesses had proselytized her niece and filled her with their strange fanaticism. Now that niece's whole family—her husband and daughters—have become rabid Witnesses and are going from house to house to gain new members. Indeed, the niece is writing long letters and sending literature to convert the Sister!

"Can't something be done," wrote the Sister, "to have Catholic canvassers call on that family and explain to them the tragic mistake they have made? Why are we Catholics asleep at the switch, while the others are on the prowl? Why don't priests call at every home, and thus catch those who have become weak in the faith, and strengthen them before they slip away completely? Priests, particularly in large parishes, don't know their people because they don't call on them. They frequently do not know that a parishioner has slipped away until he's out of the Church for several years."

How sad was Christ when He gazed upon the Jerusalem which He loved, and in prophetic vision saw it being destroyed by the Romans, so that not a stone was left upon a stone. What tears must be in the eyes of Christ as He gazes upon the scene in America, a land more richly favored than any on earth, and sees vast numbers of His children straying from the Church which He established for their guidance, nourishment and salvation! Surely nothing is more calculated to make heavy the heart of Christ than the sight of the enormous losses which His Church in America is sustaining every year.

ENLISTING THE LAITY

It was precisely to do something about this disturbing situation and to meet this challenge that the far-

seeing Bishops of Wisconsin launched their epoch-making statewide Catholic Census and Information Program. While the results in the form of converts and reclaimed fallenaway are indeed substantial and gratifying, it is probable that the most important result has been the awakening of the laity to their missionary obligations and the enlistment of 52,000 of them as canvassers and recruiters. All the Bishops have pointed to this as an achievement of great consequence and promise.

Other diocesan crusades have shown that Catholics, whose chief inactivity has been their failure to attend Mass, respond readily to the personal attention and encouragement given them by a priest. Though the faith has become weak, it is still in them, and it can be revived by getting them regularly to Sunday Mass and to frequent Holy Communion. Frequently a zealous Catholic neighbor can help them form this practice by calling for them and going with them for the first several months.

Many of them have become lax because they are poorly instructed in the faith. Such should be encouraged to attend the Information Class and thus get a good grounding in their holy religion. Furthermore the sight of the numerous catechumens and the associations they form there will spark their faith and kindle it into a flame.

Of the genuine fallenaway—those who have been away from the Church for years—about half of them are out of the Church because of grievances, real or imaginary, because of an unwillingness to conform to the Church's teaching on birth control, or other specific non-marital causes. Not infrequently the Church's teaching on the spacing of offspring is misconstrued as more onerous and rigorous than it really is. In each instance the specific cause of the defection needs to be tracked down carefully, and then be treated with understanding and sympathy. Here not less than in the confessional, the priest must act as a spiritual physician, prescribing from among the Church's numerous and powerful remedies the requisite and effective one.

VALIDATING MARRIAGES

The other half of the lapses are generally traceable to invalid marriages. About half of these can be validated if the parties cooperate. Unfortunately the paper work—the numerous forms to be filled out, the number of documents to be notarized, etc.—has become in recent years so complex, involved and time-consuming as to present formidable road blocks to the goal sought. On all sides one hears the cry for simplification, for a lessening of the red tape, which drags out the delay in getting results to such lengths as to cause the par-

ties, already weak in the faith, to lose interest and to fall away entirely.

Even when they cooperate to the end, the procedure is so involved as to limit the number of cases which a priest can process, to say nothing of the number of fallenaways he is thus prevented from calling upon. Thousands of zealous priests, caught in the unfortunate conflict between the demands of the paper work and the urgent and desperately needed calls upon the other numerous fallenaways, are praying for relief. Whatever can be done to lessen the extent and time-consuming character of the desk work will be a great boon to the work of reclaiming fallenaways and winning converts. Archbishop T. D. Roberts, S.J. of England, has recently voiced the hope and prayer of both prelates and priests for a breaking of the present "bottleneck."¹

It is of the utmost importance and urgency for a priest to visit all fallenaways. Canvassers, the Legion of Mary and other zealous lay workers can locate fallenaways, but no one can win them back so effectively as a priest. Lapsed Catholics sense the difference when a priest calls on them, and they respond to his ministrations much more readily. That is why every priest in the pastoral ministry should devote some time each

1. *Black Popes*. Sheed & Ward, N. Y. 1954, ch. VIII.

day to such visitation. Lay apostles can carry on where he leaves off, but difficult indeed will be their work if he doesn't get it properly started and maintain a continuing interest until it is completed.

As a result of the census, each pastor finds himself with the cards of persons who expressed an interest in learning about the Catholic religion and of those who definitely promised to attend but who did not show up. If he is to get many of these "non-show-uppers" in his Information Class, he must call upon them as quickly as possible. The inhibitions which paralyze even a well-intentioned non-Catholic, when confronted with the task of going alone to a Catholic rectory, church or school hall, are beyond the imagination of most Catholics. They must be removed, and this can best be done by a cordial visit from a priest.

OF CRUCIAL IMPORTANCE

The extent to which these follow-up visits are made largely determines the degree of success of the census program. If they are neglected, much of the hard work of the canvassers goes for naught. If they are made, the size of the Information Class is doubled or tripled, with a corresponding increase in the number of converts. It is the matter of these follow-up visits by priests to the homes of the fallenaways, the "non-show-uppers" and those who expressed an

SINCERE THANKS

The Editors wish to express their heartfelt appreciation to the many readers who made gift subscriptions to PASTORAL LIFE for the newly ordained and missionary priests.

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THE EDITORS

interest in learning more about the Catholic religion that has caused no small concern to diocesan census directors and to the Ordinaries in many of the crusades. The failure of not a few to "follow through" with such visits robs the program of the greater fruitfulness which it would otherwise achieve.

"In checking on the number of priests," reports a diocesan director in a previous campaign, "who called on the fallenaways and the 'non-show-uppers,' I was chagrined to find some who simply turned those cards over to the canvassers to call back on them. Others did nothing about them. But, thank God, a large number got in their cars and spent several hours each day calling upon all those prospects and fallenaways.

"They are the priests whose Information Classes were crowded and who reaped a precious harvest of converts and of reclaimed fallenaways. They are the ones who

capitalized on the leg work of the canvassers and thus demonstrated to them the fruitfulness of their labor. That is the example which all must set if the Catholic Census and Information Program is to achieve the maximum success."

Imagine the alacrity with which the seller of automobiles would jump in his car and speed to the home of a prospect upon learning his name and address. How handsomely they reward the "bird dogs" who uncover such prospects. The priest is the salesman of Jesus Christ and he must not be outdone in zeal or resourcefulness by the seller of earthly commodities. Only by following every lead with the utmost promptness and dispatch can we priests bring the saving truths of Christ to the millions of churchless and non-church-going people in America. The census program supplies those precious leads and then it is up to the priests to capitalize on them with eagerness, determination and Christ-like zeal.

ARCHBISHOP MEYER SUMS UP

In every parish a Convert Guild should be formed. Into it should be invited every convert as well as the latter's wife or husband. The Guild should meet monthly, and through suitable lectures the convert's knowledge of the liturgy, devotions, dogma and history of the Church should be deepened and enlarged. Through such meetings

he will be more thoroughly integrated into the life of the parish and its missionary work.

Indeed, he should be encouraged to show his gratitude for the gift of faith by seeking to recruit at least one prospect each year. Such an organization will be a powerful means of helping to provide a reasonable quota for the three or four series of Information Classes which should be conducted each year in every parish. Winning converts means working around the clock all through the year.

After telling of the 667 converts confirmed immediately upon the completion of the first series of Information Classes, Archbishop Meyer remarks: "More intangible, however, are the benefits derived in two other ways. The first of these is the benefit of the increased understanding of the apostolic mission of the Church on the part of the thousands of laymen and laywomen who participated in taking the census. The Pastoral Letter of the Bishops had stressed this point, and I am confident that thousands of our laity, as a result of the work in the census, have an increased vision of the apostolic mission of the Church and of the part which they can and should play in that mission. In some ways, I believe that this will prove to be the chief and most important benefit of the whole program.

"The second benefit is to be found in the breakdown of prejudice. The statistical charts show

that the amount of positive antagonism which was met by the canvassers was far less than had been anticipated. The neighborly contact, brought about because of the census, has had a fine effect in opening the way for further contacts in the future. In accomplishing this effect, I am also confident that participation in the program has made the canvassers more than ever conscious of their possession of the truth in their Catholic Faith. I believe that a program of this kind has been a great help to our people in meeting a familiar objection that, 'after all, one religion is as good as another.' I believe that it has helped them to see that all genuine zeal, like that of our Divine Lord, must proceed above all

from love, united to the truth." That is an excellent summary by the Metropolitan of the Milwaukee Province and it reflects the observations made by the other Bishops as well. In working together in such close harmony for the spreading of the faith of Christ, the Bishops set an inspiring example for the clergy and laity of Wisconsin, which greatly enhanced the fruitfulness of the crusade in each of the five dioceses. Indeed, they and their zealous priests and devoted lay workers set an example of Catholic missionary activity on a large scale that will doubtless inspire similar apostolic efforts to extend Christ's kingdom in many other parts of the United States and Canada.

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The Favor of the Faith

JAMES McGRATH

IN the providence of God many and divers ways have been provided to corral souls into the pasture fields of the Church. Faith is a gift. Some are "born" into it; some receive it because of good example; some are its beneficiaries because of the pious prayers of relatives and some come by it because of marriage. Oft repeated, and wisely so, is the admonition: "Don't become a Catholic just because you want to marry a Catholic." Yet it must be candidly admitted that many of our converts, and good ones at that, are brought into the Church at the time of an impending marriage. Many, too, find their way into the true fold when it is found possible to convalidate an existing invalid marriage and in this line there is a great influx of converts as a result of the "Favor of the Faith."

VARIOUS NAMES

The "Favor of the Faith" is the so-called extension of the Pauline Privilege which is popularly known as the Petrine Privilege, although there is no basis in the law for this nomenclature. The name "Favor of the Faith" is given to these cases because it is a dispensation for the dissolution of the natural bond of marriage granted as a favor upon conversion to the Faith. Upon the verification of several conditions to be discussed below, the dispensation dissolves the natural bond of marriage which exists between a baptized person and a non-baptized person. The first case of this kind brought to the attention of the American clergy was presented by the Bishop of Helena, Montana, and for that reason one often hears these cases referred to as "Helena Cases." This dispensation was granted in 1924.

The only marriage which cannot be dissolved by the power of the Pope, is the consummated marriage

Father James McGrath, a graduate from the Catholic University, for the past four years has been a full time Canonical Consultant to the Tribunal of the Archdiocese of Philadelphia. As a sideline he teaches Medical Ethics and Psychology.

of two Christians. Since the Holy Father has exercised His papal authority to dissolve the bond of marriage existing between a baptized person and an unbaptized person, even though the marriage had been consummated, it is clear that no Sacrament was involved. These "Privilege of the Faith" cases are akin to Pauline Privilege cases in so far as both involve natural bonds of marriage.

FRESNO CASES

From the foregoing it is also apparent that Catholics who contract marriage with unbaptized persons do not receive the Sacrament of marriage. There is no longer any doubt about this. Father Bouscaren in the most recent supplements of the Canon Law Digest records two cases from the diocese of Monterey-Fresno in which a dispensation for the dissolution of a marriage was granted in cases where Catholics had contracted marriage *coram Ecclesia* with the proper dispensation from the impediment of disparity of worship. The present writer is familiar with a very recent case in which a Catholic woman was given permission to validate her attempted marriage with a probably unbaptized man after she obtained a dispensation from a former marriage *coram Ecclesia* with a Jew who had duly signed the promises. Such grants by our Holy Father remove any doubts about the non-sacramentality of

these marriages. In canonical circles, cases of this specific type are being referred to as "Fresno Cases," having received their name from the first diocese known to have submitted a case of this type. They are nevertheless "Favor of the Faith" cases, differing neither in kind nor in method of preparation from the above-described cases.

"Favor of the Faith" cases as such are comparatively new in Church legislation. In the law which prevailed prior to the effective date of the Code of Canon Law, May 19, 1918, the impediment of disparity of worship existed between any baptized person (therefore, whether Catholic or not) and any unbaptized persons.

Thus, according to the old law, if a baptized Episcopalian contracted marriage with a non-baptized person, such a marriage was invalid in the eyes of the Church because of the presence of the impediment, provided, of course, no dispensation had been granted. This meant that there were in the eyes of the Church countless invalid marriages among non-Catholics, since it would be most unlikely that a dispensation would have been granted. Very few of the parties to such marriages would have been aware of the need for a dispensation and those few who might have known about the Church's requirement in this matter certainly would not have troubled themselves to apply for a dispensation.

The Code of Canon Law changed the wording of the Law regulating the impediment of disparity of worship. Canon 1070 indicates that the impediment now exists between a non-baptized person and a person "baptizata in Ecclesia Catholica vel ad eandem ex haeresi aut schismate conversa." From the time of the effectiveness of the Code of Canon Law the presence or absence of Baptism would not affect the validity of the marriages of those outside the true Faith. All were thereafter considered valid.

Such changes, of course, are not easily understood by the laity, and especially by non-Catholics, who look on the reception of Baptism as washing away not only sin but also a former marriage or former marriages. In response to many requests the Holy Father exercised His supreme authority to grant a dissolution of these natural bonds of marriage, upon the fulfillment of certain conditions. It is interesting to observe that, although cases of this type in America are often referred to as "Helena Cases" there persists an unconfirmed report that the first dispensation was never used.

Cases of this type received in recent times rather wide attention when Lillian Roth was granted a dispensation which freed her from several marriages. She carefully described in a leading Catholic periodical the various steps which finally brought her to the Faith

and to the reception of such a dispensation.

SOURCE OF CONVERSIONS

It is generally recognized that the "Privilege of the Faith" has been the source of innumerable conversions to the Faith. It not infrequently happens that a Catholic enters a civil union with a non-Catholic who was previously married. When children are born of this union the Catholic suddenly begins to realize his predicament, and especially so when the children are old enough to ask questions. The conscience of the Catholic begins to torture him and yet he hesitates to depart from the consort to whom he is invalidly married.

When the non-Catholic party sees the importance which the Catholic attaches to the religion, he often begins to make careful inquiry. If the Faith means so much to the Catholic, the non-Catholic will often decide that it must merit investigation. Very often a validation becomes possible by the grant of a dispensation for the dissolution of the former marriage of the non-Catholic.

In a recent case the brother of a petitioner became interested in the Faith during the course of the instruction of the case. He followed through with instructions to become a Catholic and two years later he was accepted by a religious community to pursue studies for the priesthood. The family,

which previously had been not even tolerant of the Faith, but rather bitter and hostile, is now beginning to mellow and the future holds out an even greater harvest.

CONDITIONS FOR OBTAINING THE DISPENSATION

1. It must be definitely established that one of the parties to the marriage to be dissolved was never baptized prior to, at the time of, or during the marriage. The non-Baptism of one of the parties is, of course, an essential condition. If the unbaptized party received Baptism after the disruption of conjugal life in some heretical sect, the dispensation could still be requested, if the proper conditions are present. It can also be noted that the favor can be granted to the convert or prospective convert regardless of which party is the unbaptized partner. However, if the disinterested partner is the unbaptized person, the case is usually more difficult since a disinterested non-Catholic cannot understand why he or she has to be involved. Frequently they object to the involvement of the members of their families in the proceedings and yet their cooperation is necessary since they must be questioned about the fact of the non-Baptism.

Relative to the establishment of the fact of non-Baptism a word of advice is in order. Priests who want to help people with cases of this

type should not ask petitioners to obtain civil affidavits or other statements attesting to the alleged non-Baptism. Only too frequently it happens that non-Catholics will appear before a Notary Public and will swear that as far as they know the alleged unbaptized party is not baptized. Such a statement is ordinarily inadequate for several reasons. It gives no information about the religious background of the unbaptized party, no reasons why the baptism was neglected and most important of all it does not give the source of the deponent's knowledge, that is, whether it is first-hand information or hearsay knowledge. Furthermore, the Church court has no way of checking to be sure that the signature represents the real affiant. While it is admitted that the Holy See will accept these civil affidavits in the absence of sworn testimony, it is at the same time not the best procedure and it is a means to be used as a last resort and only after those handling the case have indicated the information to be incorporated in the affidavit. If a non-Catholic has given an affidavit before the case is officially under way, he will often show resentment to a priest who calls on him with a detailed questionnaire prepared by the Defender of the Bond. A non-Catholic does not, and cannot be expected to understand the procedure of the Church and he fails to see why the Church cannot accept as full proof of knowledge the

sworn affidavit previously submitted.

To establish the fact of non-Baptism it is usually necessary to question the alleged non-Baptized party as well as his parents, brothers, sisters and any others who may be in a position to have knowledge of the fact of non-Baptism. The Holy Office, the Roman Congregation to which these cases are submitted, still seems to insist on obtaining the testimony of all the brothers and sisters. Naturally, the amount of testimony will vary greatly in each case as circumstances vary greatly. Less testimony, for example, would be required in the case of a Jew than in the case of a Church-going Protestant. No stone must be left unturned in probing for the facts and hence letters must be sent by those processing the cases to those non-Catholic Churches attended by the unbaptized party and by his parents during the time of his birth and childhood to request a search of the baptismal registeries for any possible record of baptism.

2. To obtain this dispensation it is also required that the non-Catholic be sincerely converted to the Faith, although it is not necessary that the party be baptized prior to the grant of the dispensation. If the petitioner has sincerely promised to await the decision of the Holy See in the matter, then he is to be baptized before the submission of the case to Rome. But if the petitioner is already involved

in a second invalid union, the instructions in the Faith are to be completed and the case is to be sent to the Holy Office with the request for the dispensation *in favorem fidei suscipiendae*. When the rescript granting the dispensation arrives, it contains the instruction that the party is first to be received into the Church by Baptism and that he may then proceed to the convalidation of the marriage. Since the Holy See has not required that the parties be baptized before the case is sent and then be requested to live as brother and sister pending the outcome of the case, there seems to be no reason why those presenting and preparing a case should make such a request.

The question is often raised as to whether this is not the case of a person becoming a Catholic for the precise reason of entering or convalidating a marriage. While it is true that, if the person had not become involved with a Catholic, he might not have become a Catholic, it is still nonetheless true that a marriage can be the occasion, not necessarily the cause of the person's coming into the Faith. But for such occasions many would still be outside the fold.

It would seem highly unlikely that a person would submit to a complete set of instructions just for the sake of formality. (This is recognized as a vulnerable statement). It is noticed generally that by far the greater number of peti-

tioners in these "Favor of the Faith" cases are those already involved in an invalid marriage. Such persons are even less likely insincerely to submit to a course of instructions, for they already have what they wanted, namely, the marriage which they may not have considered as invalid. Experience, on the other hand, has shown that these converts are generally exceptionally sincere. Then, too, the priest who instructed the petitioner in the matters of the Faith is asked to vouch for the sincerity of the conversion. Parish priests, experienced as they are in convert work, are usually rather keen in their observations in this matter and surprisingly enough they do not hesitate to speak rather forthrightly in this matter. Bad risks usually stick out like a sore thumb.

3. It must be established that the marriage whose dissolution is being requested was not consummated after the Catholic Baptism of the petitioner. Investigation regarding this fact is of utmost importance in those cases in which the petitioner was the unbaptized member. Once the unbaptized party of a legitimate marriage (which these are) has received Baptism the union becomes a *matrimonium ratum* and if the marriage is *consummated* after the allegedly unbaptized party receives Baptism, nothing can be done to dissolve it. If the parties have cohabited after the reception of Baptism by the

unbaptized party, the presumption is that the marriage was consummated.

4. The Church is concerned that its petitioner in marriage cases be worthy and especially so when it is a question of this "Favor of the Faith." While those of the fold will accept and understand the actions of Holy Mother, the Church, the enemies of the Church, on the other hand, will seize every occasion to accuse the Church of fostering and even of granting divorce. It must, therefore, be ascertained that the party asking for the Favor is not the sole culpable cause of the breakup of the marriage. In nearly all cases it is revealed that the parties are equally responsible in some way for the breakup. At the same time the Church will recognize and accept sincere signs of contrition manifested by a guilty petitioner so that the contrite soul can make peace with God.

5. When cases of this type are presented it must be ascertained whether there might be any scandal or *admiratio populi*. The people involved in these cases are for the most part non-Catholics and they know that the Catholic Church has always been unalterably opposed to divorce. It must be clear that the grant of the dispensation will not create the impression that the Church has relaxed its teachings or is now countenancing divorce. Two extremes must be avoided. There are some who will

take every available opportunity to criticize the Church without seeking explanation. In fact, in these instances explanations only serve to fan the fire of bigotry and are, therefore, useless. In these cases the Church then places a premium on the salvation of souls and suffers the violence of the criticism. The other extreme is to minimize completely the opinions of non-Catholics relative to these cases. A complete disregard of their opinions might be the source of immeasurable and irreparable harm. In this case the Church would be forced to consider the greater good of souls. It is admitted, however, that in the greater percentage of cases there will be little difficulty in this regard.

On most questionnaires the parties as well as the witnesses are questioned about the possibility of scandal in the event that the Catholic Church would grant a dispensation in the case. Invariably the witnesses will be found to state that they realize that the Church is most strict in the question of marriage and if the Church grants an annulment (which is what it truly is in this case), they know that the Church has gone into the problem quite carefully and hence it must be just. Then, too, the Church has nothing to hide and if the critics want an answer there is always someone to give the theological and canonical teaching, if they are sincerely anxious to have it.

6. Normally the petitioner is asked to present the names and addresses of seven persons, preferably Catholic, who can vouch for their good name and character. These are the *septimae manus* witnesses, character witnesses. These people need not necessarily know anything about the facts of the marriage difficulty. It is expected that they have had the acquaintance of the petitioner for some period of time so that they will give a worthwhile estimate of the character of the party. To give only the names of the members of the family of the Catholic whom he wishes to marry or to whom he is already invalidly married would not seem to suffice. Usually they are anxious to see the marriage happily entered into or convalidated and hence they might hesitate to say exactly what they think for fear of doing prejudice to the case. The character witnesses are expected to give a fair appraisal of the character of the petitioner. It is particularly important that these witnesses be able to testify to the veracity of the petitioner about the matter under consideration. The testimony of the *septimae manus* witnesses is an argument of credibility which gives additional weight to the depositions of the consorts.

7. It must be certain that a reconciliation of the parties is impossible. The Church is not prepared to sever the bond of a party who is unwilling that it be severed.

In these "Favor of the Faith" cases this is usually not a problem because the parties are usually divorced and the petitioner is normally keeping company with a Catholic. Any talk to them of a reconciliation is entirely scorned.

OPINION OF THE ORDINARY

When the acts of the case are completely prepared and typed the Ordinary must examine the case and prepare an opinion for the Holy See. His opinion will carry great weight. Because of the very onerous duties of the episcopate and the great numbers of these cases today, the task of writing the *votum* of the Ordinary is often delegated to some priest, but the Ordinary must sign it and thereby make it his own. Great care and precision must go into this *votum*, but it should not be long and English is accepted in Rome. It would seem that the Holy See prefers that the Bishop make some recommendation in every case regardless of how difficult the case may be, rather than "leaving it to the discretion of the Holy See." It is apparently expected that the Bishop is the one on the scene who will be most familiar with every facet of the case and hence recommendations will carry great weight.

PRACTICAL POINTS

1. Priests all over the country today are being requested to ob-

tain testimony of the principals as well as of the witnesses in these cases. They are ordinarily supplied with questionnaires which provide adequate space for the answers. The priest who has been delegated as the auditor should never hand the questionnaire to the prospective deponent with the request that the latter answer the question to the best of his ability while the priest absents himself on other tasks. Few affiants are capable of undertaking the technical language employed in the questionnaire without some explanation. In taking the testimony the deponent must be put under the customary oath both before and after the giving of the testimony. The priest auditor is then carefully to record the answers as given.

2. Ambiguous statements must always be clarified. It is the job of the auditor to ask any additional questions necessary to dispel doubts. Thus if a witness says: "I assume," "I always thought," or "I had the idea that the petitioner was baptized," it is necessary to know the basis for the assumption, thought or idea. Carefully to resolve these issues on the occasion of the first interview will definitely preclude a return for further questioning. Laconic replies should be amplified where that is necessary.

3. From a practical point of view the priest jotting down the answers of a witness should bear in mind that everything on the

questionnaire must be typed before it is sent to Rome. Consideration, then for those whose task it is to copy the material should be foremost on the mind of the priest as he writes the answers. Good penmanship is not always the virtue of a priest but he should make every effort to make each and every word legible as the material must be copied word for word. Abbreviations (especially local ones), contractions, imitations of local jargon, etc. should always be avoided. Answers should be recorded in the first person as the witness talks.

4. At the conclusion of the testimony the Reverend auditor should write his estimate of the deponent's truthfulness. Very often a great deal of information can be conveyed in this fashion. For example, if a witness is repeatedly pleading ignorance to the answers it is most helpful to know whether the person is actually ignorant of the facts, whether it is prejudice, or whether it is the witness's polite way of refusing to give false information.

5. Great care should be exercised in writing down the names and addresses of the witnesses as well as the correct name and location of the churches of attendance. It is not sufficient to write that the mother was attending the Methodist Church in New York City when the petitioner was born. Since a letter must be sent to the church in question it is essential to have

the correct name and location of the church.

6. A question is often asked as to whether a case will go through if the other party, the disinterested one, refuses to co-operate or cannot be found. If that is the baptized member of the marriage, the case will usually go through without too much difficulty, but the Holy See must know that efforts were made to contact that party. However if that party is the unbaptized member of the marriage, it is next to impossible to process a case without that testimony.

7. Whenever a person gives testimony a report on his credibility must accompany the deposition. In the case of non-Catholics they should be asked to submit the names of Catholics (or others) who will vouch for their trustworthiness.

8. Naturally everyone asks how long this takes. To attempt to fix a time would be foolhardy for many reasons. Special difficulties surround each case and must be met accordingly and some of them consume a great deal of time. Local problems in chanceries, tribunals, and parishes all play their part in the time element. About the only general statement that could be made is that once the case is received at the Sacred Congregation of the Holy Office in Rome, the rescript granting the dispensation is normally back in a year or less.

Retreat Echoes...

WINFRID HERBST, S.D.S.

...I gave a retreat to a Trappist community one time. You know how they live, how they go to the very limits of renunciation. During the retreat some of those priests came into my room and asked with tears in their eyes whether I thought they would be saved. Salvation was the one thing that was ever in their mind—their sanctification and salvation and that of others—salvation, which means the final and absolute possession of God. I wondered whether I myself would be saved. How about priests and religious not so utterly devoted to a life of self-denial and contemplation? How about the poor people out in the world? The further one gets away from God, the less one thinks of salvation. They took both good and bad fish in the net. The good fish were kept, but the bad were cast away. “Do you understand these things?”

Father Herbst, S.D.S., from Jordan Seminary, Menominee, Michigan, is well known to our readers for his past contributions to this magazine and to a score of others.

...I must try to see Christ in others and I must also be Christ-like, another Christ. “Father,” said Fr. Miller, S.J., dying, about 1949, of cancer at St. Joseph’s Infirmary, Louisville, Ky., “Father, I want everyone who meets me to meet Jesus Christ.” Talk about a mystical life of action in the Patna Mission crowned by a mystical life of suffering in Louisville! “My best work for the Patna Mission,” said Fr. Miller to Fr. Raymond, Trappist, “began when I arrived at St. Joseph’s Infirmary.” He prayed that he “might give to God cheerfully, promptly, and without reserve whatever God asked of Him.” Say to the sick: “You know God loves you dearly.” And then add: “And you love God dearly too, don’t you?” There is a mysticism of activity and a mysticism of suffering, in addition to a mysticism of prayer. Says Father Raymond: “So if you would become a mystic—fall in love! But remember that love not only adores—love serves; love suffers; love sacrifices! Says the Founder of the Sanguinists: “If

it is so sweet to tire ourselves for God, what will it be to *enjoy* Him?"

* * *

...Pope St. Pius X was asked one day by Abbot Marmion to give him a motto for his own spiritual life; the Pope took a picture and wrote on the back of it: "In cunctis rerum angustiis, *hoc cogita*: DOMINUS EST. Et Dominus erit tibi adiutor fortis."

* * *

...St. Peter Claver once got sick, and the Brother who was taking care of him noticed that he was still wearing the hair shirt. Said the Brother: "How long must this fool still wear the hair shirt?" Came the answer: "Until death." St. Pius X once remarked that it was hard for him in his old age to keep the prescribed fasts of the Church. Someone said: "You are the Pope, you can dispense yourself." "Yes," he replied, "as Pope, but not as a man."

* * *

...A very good illustration of the fact that venial sins lead to mortal sin, is the biological experiment with a frog. When put into boiling water, it jumped out in the fraction of a second. But when put into cold water which was then gradually heated and became warmer and warmer, the frog simply relaxed and was still relaxing when it was literally boiled to death.—"The considerations will go along uneventfully, and then all of a sudden something will hit you—just like that!"

* * *

...A picture of the Savior. I behold Him on the cross and ask myself what is His attitude towards sin and worldliness, what is the attitude of the world towards Him, what is *my* attitude towards Him. "I pray not for the world," He said. And the world passes Him by, never even looking in His direction. Either the world is wrong in its attitude towards sin, or Christ is deceived. But Christ is God and cannot be deceived.

I look at the Savior's attitude towards sinners. We are to forgive as we want to be forgiven. "Forgive us our trespasses as we forgive those who trespass against us."

* * *

I see the Savior's attitude towards sinners in the following: James and John wanting to call down fire upon the people who would not listen to them—"You know not of what spirit you are." Mary Magdalen kneeling at His feet is worldless sorrow—"Your sins are forgiven you, go in peace." The woman taken in adultery—"Neither do I condemn you; go, and now sin no more." Peter in his denial—and the Lord looked gently and reproachfully at Peter, who went out and wept bitterly. His prayer for those who persecuted and crucified Him—"Father, forgive them, for they do not know what it is that they are doing." Always forgiveness; there was only

one exception, the Pharisees; for hypocrisy is cold-blooded malice. They were "a brood of vipers, whited sepulchers."

Let me now reverse this whole picture. I will suppose that the Savior does the natural thing and not the supernatural. He does call down fire upon those cities. He does spurn the Magdalen and drive her from Him as a vile sinner. He bids them cruelly stone the woman taken in adultery. He upbraids and degrades Peter, etc. Why, I cannot picture Christ like that at all!

What is going to be my attitude towards sinners hereafter? The world must see in me another Christ, with all the understanding forgiveness of Christ. In the tribunal of penance there will be only the patience, the gentle forbearance, the unruffled calm, the consoling and reassuring words of the Divine Savior Whose place I take there. I will do unto my penitents what He has so often done unto me.

* * *

... Never be curt and formal in dealing with people. Clare Boothe Luce told this in a lecture, "How to Lose Souls," given to the students at the Catholic University of America shortly before her conversion: A congressman met her in the cloak room and told her to desist from her thoughts of becoming a Catholic. He had been one and had left the Church and had married outside the Church and was bringing up his children

outside the Church. The reason why he left: when his mother died he went to the priest, he a boy of sixteen or so, and asked that his mother be given the best kind of a funeral. He was alone in the world now, and his widowed mother should have the best. The priest was curt and formal. That kind of a funeral would cost so and so much... The boy had almost nothing. In his sorrow he pleaded—the curtness of the priest persisted—angry words followed on both sides. The funeral was of the most simple kind, with as little solemnity as possible, the boy the only mourner. When his mother's body was taken out of the church, that boy left the Church. (Incidentally, God be praised, that congressman came back later to the Church. But they do not all come back, not even when visited by the missionary during a mission.)

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Our seminary library also needs books on Philosophy, Moral, Dogma, Church History, Canon Law, Scripture and Homiletics. If you have any used books on these subjects, we would be glad to have them. Simply send the cassocks or books to:

ST. PAUL MONASTERY
CANFIELD, OHIO

Priests should be able to answer the question: "Where is Christ to be found?" by saying: "Right here; you will find Him in me." The goodness and kindness of the Savior has appeared. . . .

* * *

. . . As that lecture was entitled "How to Lose Souls," so the following tale may be called "How to Save Souls." I had been hearing confessions in a big parish during the day preceding Christmas. People came in endless rows, hour after hour, almost up to the time of the midnight Mass. I was almost dazed with exhaustion when I made my way to the rectory, to relax for a few moments. But scarcely had I begun to do so when the door bell rang rather insistently. I went to the door. A lady stood there. Hesitantly she said: "Father, please, will you go into the confessional again right now? Somebody wants to go." There was an eager pleading in her eyes and voice. If ever in my life I wanted

to be curt and snappy in indignant refusal, it was then. But by the grace of God I managed a cheerful smile and said with gracious willingness: "Why, of course. I'll be right there. So nice of you to tell me." I heard the confession. What a Christmas gift! After the midnight Mass the lady came to the sacristy and told me that she was so grateful and so happy. "That was my brother," she said. "For thirty years I have been praying and making sacrifices that God would give him the grace to come back to the Church, to receive the Sacraments again. And tonight, at the eleventh hour, he had come into the church and whispered to me that he would like to go to confession. Oh, thanks be to God and to you, Father." There were tears of joy in her eyes. "He went to Communion during the midnight Mass." I still shudder when I think of what I would have done had I said: "No!" The prayers of a lifetime nullified, the grace of God made void.

LIKE THE GRACE OF GOD

Preaching for the first time in the presence of his bishop, the young priest fairly let himself go. Afterwards he timidly asked His Excellency his opinion of the sermon.

"It was like the grace of God," replied the bishop.

"Oh, I hardly thought it was as good as that," said the young priest. "How can you make that comparison?"

"Because, like the grace of God," said the bishop, "it passeth all understanding and like His mercy it endureth forever."—Information

The Psychology of Preaching

JOSEPH P. HALPIN

THE TITLE of this article is rather vague. Are we to treat the subject of "The Psychology of Preaching" as Paul would have done, or are we to line up behind Apollo? Apollo was very well versed in the Hebrew Scriptures and was a charming and powerful orator as well. Paul had a different style and method of treating his subject, could say the right thing at the right time and in the right way—this had helped him greatly in establishing a flourishing church. I sincerely hope that the reading of this subject may prove beneficial to every preacher of the Word of God, without risking disputes.

It is only natural when about to prepare an article like this, one does a little research work to get some material, and while doing so, I came across one of those books

that are advertised with such a title as "Preaching Made Easy," but before long I laid it aside; I became thoroughly convinced that preaching was one of the most difficult things in the world. Amongst other things, it suggested that no matter how well a sermon was written, it would lose or gain considerably by the delivery. That, of course, is true enough, but when it urged that the priest should take a course in calisthenics, and do some club swinging to produce graceful movements of the hands and arms—and it went on then to suggest that gestures and facial expressions could be improved with the aid of a looking-glass, wherein one could pull faces at one's self and so estimate the reaction of those in the congregation, I found it better to continue without any further research work. To my mind, when one had completed the club swinging and had so tired the facial muscles with efforts in the looking-glass, one would be incapable of preaching for several Sundays to come. We must go back to Paul

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and risk the discussions and disputes—and even the schism.

OBJECT AND END OF PREACHING

In his first Epistle to the Corinthians, he shows the real end and object of preaching. He points out to the people their foolishness in imagining that the Holy Word of God consisted in anything but its own inherent power for good. A plain and simple style was necessary, as was used by the Son of God Himself, "not in persuasive words of human wisdom but in showing of the Spirit and power" (I Cor. 11, 4). He called their attention to the fact that amongst all those who had been divinely appointed to preach the Gospel from the very beginning, there were "not many wise according to the flesh—not many mighty, not many noble—but the foolish things of the world hath God chosen that He may confound the strong" (I Cor. 1, 26-29). The preaching of the Gospel was to be conducted on principles altogether different from those of ordinary and secular instruction or appeal. It was to be a new kind of oratory. More human elements might plead causes which depended for their success on the nature or arrangement of the arguments employed, whether true or false—the personal influence of the orator, the charm of his own individuality, choice language, rounded periods, and elegant delivery. But the truths of the Gospel

were to depend, for their acceptance, upon the plain and incontestable proofs afforded by the life, miracles, death, and resurrection of Christ, that they had God Himself for their author, "for it is God Who worketh in you to will and accomplish according to His good will" (Phil., 11, 13). The cause was not to be that of Paul or Apollo, or of you or of me, but "of Christ and Him crucified." "My preaching was not in the persuasive words of human wisdom but in the showing of the Spirit . . . that your faith might not stand on the wisdom of men but on the power of God" (I Cor. 11, 1-5).

Notwithstanding all this, however, we still find people anxious to find an Apollo amongst the preachers. They look for language, style, and all the grace of oratory, as well as personal appearance in the pulpit. The efforts are greeted with expressions as "a swell sermon," "most enjoyable," "most entertaining." St. Francis de Sales writes that the apostle detests those hearers who have, as he calls it "itching ears," and therefore, all those preachers who endeavor to please them. At the end of the sermon he continues, "I should not like to hear 'What a fine preacher,' 'what a memory he must have,' but rather, 'how beautiful is penance, O God,' 'how good Thou art,' and the like." "Father," said Louis XIV to Massillon, after the great preacher had occupied the pulpit in the royal presence at Versailles,

"I have heard many great orators in this chapel; I have been highly pleased with them, but whenever I hear you preach, I depart, displeased with myself, for I see more of my own character." If a sermon is to be praised at all, surely this is the highest and best praise that could be bestowed upon it. "Man seeth those things that appear, but the Lord beholdeth the heart" (I Kings, 15, 7), and the real value of the sermon is known to Almighty God alone, for He knows the actual results in the individual soul. For good results, however, no preacher deserves thanks because, although Paul may have planted, and Apollo watered, it is God alone that giveth the increase. But it is consoling to know "that every man shall receive his own reward according to his labor rather than according to the fruits thereof"; but perhaps not so consoling to remember that no one will escape punishment if he neglects the work entrusted to him. "If I preach the Gospel" says St. Paul, "it is no glory for me for a necessity is upon me, for woe unto me If I preach not the Gospel; for if I do this thing willingly, I have a reward, but if against my will, a dispensation is committed to me" (I Cor., 9, 16-17).

PREPARATION FOR PREACHING

Preparation is an absolutely necessity, but a priest who has to preach frequently, in season and

out of season, cannot have an elaborate system of preparation. He must be convinced, though, that it is his duty to preach every time the occasion arises; that even if he is not as well prepared as he might be for any particular event he may not, on that account, neglect his duty altogether.

If the average priest preaches as often as he is bound to preach, he cannot possibly find time for elaborate preparation. According to St. Paul the chief obligation of a pastor is to preach. "Christ sent me not to baptize but to preach the Gospel" (I Cor. 1, 17), by which he can be taken to mean that, although a pastor has two principal duties to fulfill, namely the preaching of the Gospel and the administration of the sacraments, the former is far more important for him. St. Thomas refers to preaching as the "*officium principalissimum pastoris*." The realization of the importance of this duty must necessarily urge us to make fit and proper preparations for our sermons. We cannot regard as valid preaching such things as announcements of meetings, church collections, reading of lists, airing grievances, although sometimes they are apparently made to do the duty of such.

Every priest has sufficient knowledge of his theology, which can be rendered practical without much immediate preparation, but which ought to be preserved, increased, and strengthened by reg-

ular reading with some particular object in view. Thus he will, in a sense, be "semper paratus" and he will at very short notice be able to deliver a sermon when required, without lengthy preparation and a "valid" sermon too. The Pauline Epistles show that St. Paul could have written with ease, elegance, and artistic finish, if he had so desired, for he frequently interrupts some unconscious burst of rhythmic eloquency by the evidently deliberate method in which he departs from mere elegance of language in order to express his meaning more clearly, or to amplify a statement, even at the expense of what might be called the beauty of the passage. "Doubtless," says Fouard, "when the letter was finished, the Apostle read it over but without a thought for the faults of style, and the sentences which were too involved or too curt and unfinished. Far from being troubled by incessant repetitions, he was rather delighted to find the same word occurring to enforce and inculcate his master thought; he was too absorbed in his subject matter to think of the form in which it was cast, and these perhaps are the sentences which now read like parentheses, overloading and even quite obscuring certain passages." The Apostle's language was not the cultured speech of the superior classes of the time; his rhetoric was not the rhetoric of the schools, and his logic was not the logic of the philosophers. He was

not ashamed of the caustic criticism of the accomplished masters of eloquence. "I am appointed," he said "a preacher and an apostle and teacher of the Gentiles. For this cause I suffer these things, but I am not ashamed. I know what I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day. Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ, Jesus" (II Tim. 1, 11-13).

* * *

So much for suggestions. But what of the so-called learned and enlightened congregations whose supposed knowledge or culture places them beyond the reach of plain and simple preaching? Must the "poor have the Gospel preached to them" in one way, and the holy word of God be dressed for others in flowers of language, grace of oratory, charm of style, and novelty of invention, so that they may regard it as a compliment to their superiority of intellect and training? All this is expressed by St. Paul when he says, "Where is the wise man? Where is the Scribe? Where is the disputant of this world? Hath not God made foolish the "wisdom" of this world? . . . We preach Christ Crucified, unto the Jews indeed a stumbling block, and unto the Gentiles, foolishness, but unto those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God (I

Cor. 1, 20-24). Hence the great Apostle preached to the learned and the enlightened, to the proud philosophers and to the cultured masters of eloquence as if they were but children, as indeed they were with regard to things spiritual. No wonder, then, one of the four great things St. Augustine longed for was "to behold Paul preaching."

TO CONVINCE AND TO CONVERT

The main object of all eloquence is either to convince or to convert, and that is our aim, or should be our aim every time we enter the pulpit. If our speech be merely to please or to entertain, it scarcely deserves the name of eloquence. In the early days of Christianity, preachers had to address pagans, idolators, and Jews. Generally speaking, our addresses are to people and believers who are doing their best, as far as it is humanly possible, to put into practice the teaching of their Lord and Master.

They know the Gospel story if not by heart, at least its gist. They know the miracles and the parables, but they are still interested to have these things put to them in such a way as to help them to become nearer and dearer to God, or for the overcoming of some special temptation, or words of warning against one sin or another. They can very easily sense if a preacher is out of his depth through lack of preparation, just as easily as

they appreciate the man who is throwing all his sincerity into his sermon. If we were depending for our living or our daily bread on the type of sermon we preached, one would almost suggest that in the majority of cases we would put much more interest into them. A commercial traveler or a salesman would soon be out of a job if he did not give his very best, and we must remember that a great deal of our reward in the next life will depend on how we have sold the gospel story to our people, how spontaneous we can become in the confessional, and how zealous.

To sum up, we must continually meditate on our responsibility as priests. If every time before we ascended the pulpit we had first made a five-minute meditation that each one of these souls waiting to hear us preach was created by God according to His own Divine Image—that his soul was made to the likeness of God, that the Son of God shed His precious blood for each and every one of them, that as we preach to them from the Tabernacle behind us is the Son of God Himself, seeing every single one in the congregation—surely we would give our best to co-operate with Him. Sincerity and conviction would be in every sentence, however short the sermon—and that particular sermon might turn out to be the turning point in a person's spiritual life and the difference between an eternity of unhappiness or happiness for him.

New Manual for Adult Instructions

SCOTT PARISH

IN the work of a parish priest the instruction of converts plays an important part. Whether he instructs in a class or privately, the parish priest usually devotes at least several evenings each week to this work. It is a work which most priests find on the whole, agreeable. It is agreeable because it is positive, because it is creative, in sharp contradistinction to many things which are actually mere clerical work—filling out affidavits and baptismal certificates, writing up Masses, to name only a few of the things which, while done by a priest, require no priestly powers for the doing. In instructing converts the priest realizes that he is helping to form a future Catholic.

Apart from the grace of God it is impossible to determine what is the largest factor in the development of a future Catholic. It might be a good Catholic wife, husband, friends, an enquiring mind which has found the right books; it might be many things. But in any case the priest who gives the instructions is always a large factor, and

in many cases he is the main factor.

What kind of future Catholics are we trying to form when we give instructions? That is the question which a group of priests asked themselves. It was a group of diocesan priests which met monthly to discuss the various kinds of work in which they were engaged. Most of the priests in the group were assistants in parishes. One was a pastor. Several were engaged full time in marriage work, one in the field of labor relations, one in the specialized movements of lay apostolate; one was a chaplain in a high school. It was a polyglot group, but there was a unanimous agreement on the answer to the question. All agreed that in their instructions they were endeavoring to form a Catholic who would be imbued with the idea that he was a member of Christ, united to Christ and to his fellow Catholics in the bonds of the Mystical Body, a Catholic who would realize that his most precious possession is the divine life of grace,

the gifts of faith, hope and charity and the gifts of the Holy Spirit, one who would see sin not as a technical transgression of a law but as ingratitude and lack of love towards God, our loving Father, Who has adopted us as His children and sent His Son to save us and lead us back to Him. All agreed that they would like to form Catholics who knew and loved the Scriptures, who would see the great realities of our faith in all their freshness and compelling beauty, as our Lord and His Apostles presented them, Catholics who would understand, love and want to take part in and center their piety on the liturgy of the Church. All agreed, too, that they would like to form Catholics who were of one mind with the Church, who would take an adult and responsible part in her mission, Catholics who would know the Church's teaching on all the burning questions of the day, race-relations, the economic and social questions, co-operation among nations, Catholics who would not be afraid to witness Christ to the world and to take their part in the lay apostolate.

All the priests in the group agreed that this is what they would like to do. All admitted that they made it a practice in their instructions to stress the doctrines of grace and the Mystical Body, the liturgy, the lay apostolate, the social question and so on. But most of these priests were dissatisfied with the results of their efforts. The

NOTICE

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consensus of the group was that they were hampered by the lack of a catechism which reinforced their oral instructions. The catechisms they were using and giving to their converts were inadequate, uninspiring and too difficult in their theological terminology.

Although one of the priests in the group was of the opinion that it made little or no difference what text the instructor used as long as his oral instructions were good, the rest of the group were of the opinion that the text used was of great importance. What the prospective convert reads in print, they thought makes a deeper impression on him than what he hears from the lips of the priest. It is very frustrating, one of the priests pointed out, to have to say to the convert, "This doctrine is one of the most important teachings of the Church. We must go into it at great length. Unfortunately, the catechism you are studying doesn't say very much about it." The reaction of the convert, this priest thought, would be to conclude that the doctrine in question couldn't

really be as important as all that, or it would be given greater prominence in the catechism.

All hands agreed that there are many excellent books on the market, which can be recommended to a prospective convert who has the inclination to read and the money to buy them. They agreed, too, that books such as Frank Sheed's "Theology and Sanity" or "Theology for Beginners" might well serve as a text to use with an intelligent, educated convert. But all agreed that in most cases the use of such books as a text was not feasible from a financial standpoint. What this group wanted was a catechism—in question and answer form—which would embody and stress the doctrines which they stressed in their oral instructions, a catechism which would be adult in tone, one which they could give to a grown person, even to the well-educated, without apology, and one which would sell at a price low enough to allow them to give it free to their prospective converts.

The upshot of this discussion

was that two of the priests in the group decided to try their hand at writing such a catechism. The others agreed to help with their criticism and advice. The work took two years. During that time the projected book was re-written three times. Experts in various fields were kind enough to read it and offer their criticism and suggestions.

The new catechism, (paperback, pocket size, with illustrations, \$1.00) entitled "Life in Christ, Instructions in the Catholic Faith," is designed to fill the need which many priests feel exists—the need for a text catechetical in form, kerygmatic in tone, which will be an aid to the priest who is striving to imbue his prospective converts with a sense of the Mystical Body and the life of grace, and to give them a more extended treatment of the Mass, the sacraments and the lay apostolate.

"Life in Christ" is published by the *Foundation for Adult Catechetical Teaching Aids*, 720 N. Rush St., Chicago, Illinois, \$1.00.



Success generally depends upon knowing how long it takes to succeed.

Some try hard and fail to achieve recognition, and others seem to command recognition without making the least effort.

We often carry our faults in sacks behind our backs and the faults of our neighbors in open baskets in front of us.—BISHOP F. SHEEN

Mass in Bologna

JAMES CARD. LERCARO

"ENTERING some churches," says Cardinal Lercaro, Archbishop of Bologna, "even those in which many of the faithful diligently use their missals, I have had the impression of entering a restaurant." In a restaurant, customers may be served the same meal and at the same time, but they sit at different tables and ignore each other. They do not form a community, much less a family. Mass is not that. Mass is like a family meal with all the children seated around the same table, partaking of the same food, engaged in the same conversation, presided over by the father of the family. Those who come to Mass may follow it in their private missals step by step—they are served the same meal; if they do not listen to the priest when he speaks to them and do not answer him and do not join their voices in one prayer and one song, they are definitely not a congregation, a family sitting round the family table, but like people scattered in a

public dining room, each occupying his separate table, having his own separate meal, exactly as in a restaurant. And "the house of God is not a restaurant," says Cardinal Lercaro, "his table is a family meal table." The Mass is essentially a reunion of the faithful, the children and the family of God, gathered together to meet their heavenly Father and have a family meal.

Unfortunately, most of our parish Masses do not resemble a family gathering. The parishioners, though members of one spiritual family, continue to act as so many individuals and do not by their actions form a community. Paradoxically enough, the only time when they actually join their voices and answer the priest, is when the Mass proper is over, at the "Leonine prayers."

It is to be hoped that such an unsatisfactory state of affairs will end with the forthcoming liturgical reform, so eagerly awaited. But we need not and must not wait till the reform imposes it on

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us. We should make the present liturgy of the Mass as living as it allows. The possibilities are great; they are only to be exploited.

Cardinal Lercaro has set a wonderful example. He has enjoined that all public Masses on Sundays and days of obligation should be "Community Masses." His Liturgical Director, soundly built on both pastoral and historical foundations, has aroused the attention of scholars and is being adopted in other dioceses.

His arrangement is based on the extremely sound and practical assumption that "low Mass is a Mass *sung on a single note.*" The implications of this assumption are many and very important. The priest *sings* his part, and so does the congregation—only on a single note. This ensures solemnity, order and, above all, unison. Since the people take up only the parts that are sung by the Choir in a sung Mass, they leave out the prayers at the foot of the altar and the "terrible" *Suscipiat*, which are

"THE PRIEST'S life of prayer and his pastoral life are parallel. The priest should not be confronted with a conflict between the two. The priest's prayer should inform his apostolate, should be a preface and an inspiration to it.

"A reform of the breviary might make it possible to combine the two, so that he could recite a shorter canonical hour at various intervals throughout the day, giving strength to his labors. A reform of the breviary could retain all the priestly ideals and pious practices and integrate them with his pastoral duties."

—Card. Lercaro

said by the servers only. This makes the part of the congregation easy. The bodily postures are also those used in a high Mass (and the Cardinal says it is important that the entire congregation observe the same body-position). Finally, not being bound by the rubrics of a high Mass, there is liberty to adopt the vernacular in the singing and in the readings, according to convenience, unlike as in a high Mass.

NO SAD SAINT

Saint Pius X used to often quote the saying of St. Francis de Sales: "A sad saint is a sorry saint." The Pope himself was always good-humored and did not hesitate on occasion to poke gentle fun. During one audience, for example, he noticed a massively built pilgrim resolutely elbowing her way forward in an effort to gain a position in the front row. The Pontiff watched her for a moment. His eyes twinkled, then he smiled at her as he said: "My daughter, it is certainly true that faith moves mountains."

—The Redemptorist Record

quid in casu?



WILLIAM F. ALLEN, J.C.D.

The question of Evolution is of permanent interest to inquiries in our instruction class. Is there anything new on this question in regard to the stand of the Church?

Not only to members of a religious inquiry class is Evolution of interest but to your High School students, it is of fascinating appeal. All that we can repeat is standard and common doctrine: biologists agree generally that species are fixed units by nature; within these, a modified natural selection, acting on mutations, may produce numerous varieties. Darwin's theory of natural selection goes much further than is commonly accepted and certainly is not a proven fact. Our present Pope in his *Humani Generis* set the pace for Catholic thought. For the Pope, the question of Evolution is an open one insofar as it treats of the development of living matter from pre-existing living matter. Even the human body could well be the subject of such evolution in this sense. The human soul, however, is of *direct, immediate* creation by God and, in no sense of the word, can evolution be applied to it. The Church has a vital and decisive

role to play in the outcome of this question of Evolution since Holy Scripture is involved therein and the official interpreter of Scripture is the Church. The Church is ever vigilant lest unproven hypotheses be accepted as established and proven facts to the great detriment of Eternal Truth.

How can one answer this query?

It often is advanced as an argument from interested parties that excessive prices and profits are necessary that a man give his family the advantages he himself, was deprived of and which they need that they might become more prosperous and better socially. They chide the Church for not advocating continuous wage increases on this score alone.

We are all familiar with the argument: the laborer demands more wages that his offspring be better socially than he is; he wants to give his children the best in a material sense. The question that arises is this: is the wage earner bound to do this for his children? If so, then he ought to have the right, *positis ponendis*, to pursue this goal. I do not think that any Moralists would agree that parents

have the *responsibility* of educating their children to a higher social status than their own. It is desirable that they do so if possible, but, it is not an *obligation* to the extent that they must make demands on others to fulfill it. Otherwise, it would be excessively difficult to determine a family wage; I do not think that higher education for children is a factor in the family wage determination.

If parents decide to do this, and can afford to do it, they are to be commended. They, consequently, have rights legitimately to be respected by the children who profit from their generosity; and the latter can be deprived of such rights, without injustice, if the parents so decide.

Should we consider lobotomy, an operation on the brain for the cure or alleviation of mental trouble common enough to conclude that any reason suffices for its application to a mentally sick person in the category for which it was intended?

I do not think that lobotomy has reached the stage where it can be considered as a very common operation. It is still a serious affair and cannot and should not be undertaken unless expert advice counsels it. Best medical advice applies the procedure to long-standing depressive illnesses, particularly of involuntal type and in incapacitating obsessive-compulsive neuroses. It is definitely not prescribed for those patients who have become emotionally unresponsive. If there is some other minor or less

drastic means of cure, then lobotomy is not to be considered. This is agreed to quite generally since there is, sometimes, a heavy price to be paid for the alleviation of the mental tension in such patients. Personality changes of a wide variety are very possible. There is a possibility of some moral degeneration, as well as impairment of the intellectual ability to act prudently, to plan with foresight, to work, etc. It would seem, therefore, that before anyone counsels this operation the good effects and the ill-effects of the operation must be carefully weighed and applied to this individual patient. If all other treatments have failed or are unavailable, or deemed medically impotent, then, lobotomy can and should be tried. Pope Pius XII on Sept. 13, 1952, practically told the world this when he declared that medical procedures for the cure of the mentally ill cannot be tried indiscriminatingly for they "involve the destruction or the diminution to a considerable and lasting extent of freedom—that is to say, of the human personality in its typical and characteristic functions. In that way man is degraded to the level of a purely sensory being . . . a being of acquired reflexes or a living automaton. Such a reversal of values is not permitted by the natural law." (cf. *The Linacre Quarterly*, Feb. 1958, p. 122).

Is the biretta required head-dress for the priest who assists at a service and sits with the clergy in the body of the Church?

The priest must wear the biretta

when he proceeds to the altar and when he returns from it after celebrating Mass. He does not remove the biretta, in these circumstances, when he genuflects to the Blessed Sacrament or bows to the Cross either on the altar or in the sacristy. It is agreed that to *habitually* violate this rubric of the Missal entails a venial sin.

At a High Mass the celebrant and the other officers in sacris wear the biretta when at the sedilia. They uncover for the announcement of the Holy Name, the names of the Blessed Mother and the titular Saint.

Within the Church, in processions, *only the ministers in vestments* may wear the biretta. All may wear the biretta in processions *outside* the Church except when the Blessed Sacrament is carried. Within the Church, the biretta is prescribed only for those in vestments, meaning at least that the priest wears a stole; cassock and surplice do not cover this requirement. The preacher may use the biretta if the Blessed Sacrament is not exposed.

Has the Church ever ruled about the transplanting of an eye from a living person to another? Is it permitted morally?

In 1956 Our Holy Father did speak to some doctors on this subject. He did forbid the transplanting of sexual glands from an animal to a human being. He expressly permitted, if medical science agreed, to the transplanting of the cornea of an animal's eye to a human being. He also approved, with certain restrictions the 'eye bank' fur-

nished by corneas taken from corpses because the defunct had willed it so, or those in charge of the corpse would permit it. He declared that the case of transplanting a healthy eye of a *living* person to *another living person* was not under consideration in his talk. It was purposely excluded. Curiously enough, the Pope remarked that in the transfer from a corpse to a living person there was no similarity of transfer between man and man—the corpse evidently is no longer a man. In the absence of an official decision, the more common opinion would look with disfavor on the transplanting from a *living* person to another living person. However, Dr. Connell of Catholic University recently wrote apropos of transplanting a kidney "as long as there is no decision to the contrary from the Holy See, I would assure any surgeon who is in doubt about the morality of such an operation, or any person who wishes to be the subject of the operation that he is on sufficiently safe moral grounds to take part in the kidney transplantation" (cf. *American Eccl. Review*, March 1958, p. 207).

What about baptism in the womb? I have read answers recently on this topic which confuse me since they are in contradiction to what I was taught, not so long ago, in the Seminary. May we baptize in the womb?

Canon 746 n.I tells us that a child should not be baptized in the womb if there is any reasonable hope that it will be born alive.

Nevertheless, it must be understood that uterine baptism should not be deferred to the point where there is a real danger of the child dying without any baptism at all. The divine positive law would forbid any such delay. The canon prohibits the uterine baptism *before* it is clearly *necessary*.

No doubt, the difficulty in the mind of the inquirer comes from the controversy that has waged around this uterine baptism. In a small percentage of cases uterine baptism becomes necessary when the fetus is *not viable* outside the womb; in conferring the baptism, *some* of the amniotic fluid will be drawn off and there is no telling how much; hence, the danger of an abortion is always present; and with this abortion, death will invariably follow. The question arises concerning the morality of such a baptism. Some theologians, and not a few, have held that this was a *direct* attack on the fetus and that we were obtaining a good through evil and consequently, the uterine baptism was never permissible. They reasoned that the amniotic fluid was just as necessary to the fetus as air is to the life of man; that to deprive the fetus of such fluid is just as criminal as to deprive man of air; that it would be tantamount to a direct attempt at life in both cases. Other theologians permitted the release of *some* of the fluid as an application of the principle of double effect coming from a good action. They looked upon the released fluid as *excessive* fluid; that this act was not destructive by nature in itself, and that it was not so in the intent of the

agent; that the purpose of the release of *some* fluid was simply to correct an *abnormal* condition of the pregnant mother. Furthermore they added that the membrane puncture was but a means of relieving a pathological excess of the fluid and that this effect would be accomplished regardless of whether the abortion followed or not.

Recently Father Connell in the *Ecclesiastical Review* rallied to the opinion of Father Damen C.S.S.R., renowned author in Moral Theology. Father Damen held that it was by no means evident that the puncture was to be regarded as a lethal wound; that it does not seem evident either that the amniotic fluid is a vital element of the fetus; that the release of the fluid is not intended to cause the abortion but only as a means to reduce the volume of the womb and that when this is accomplished, the mother would be saved even though the fetus remains in her womb (cf. Damen: *Theologia Moralis*, Marietti, 1950,1, 583). Father Connell holds that the view put forth by Father Damen, namely, that the releasing of some of the amniotic fluid is morally permissible is sufficiently probable to be followed in practice when it is certain that an abortion will follow. He adds, of course, that if it is possible to drain off a portion of the fluid and only that amount which is necessary for the mother to profit thereby and that amount which will give the child a better chance of surviving, then, that is to be done by all means.

There is a slight shift of opinion

on this matter at present (cf. *The American Eccl. Review*, Jan. 1958, 423).

We know that artificial insemination has been condemned by the Church. In a friendly discussion, there was great division of thought on the reason for this condemnation. Artificial insemination would seem to be permissible from the viewpoint of the primary end of marriage—children; also, could not the spouses exercise their right to a child in the manner of their choice?

Artificial insemination is condemned by the Church. It is pure and simple adultery since the marriage contract permits but the husband to place his seed in his wife's body. The contract of marriage gives to the parties the right to exercise their marital rights in a natural manner. This manner or mode is violated by the process of artificial insemination. As to the right to a child: the marriage contract does not confer this right per se—all that the contract confers on the parties is, the right to perform natural acts capable of engendering progeny; the fruit of their efforts does not enter into the composition of the contract.

Is it proper to sing the Sanctus and Benedictus before the Consecration or should the Benedictus come afterwards?

It always has been proper to split the two and to sing the Benedictus after the Consecration. The Caere-

moniale Episcoporum and other decrees of the S. Congregation have imposed this as the rule. However, we read in the *Ephemerides Liturgicae* (1957 p. 316) that the S. Congregation will permit the two to be sung without a break before the Consecration. It has been done at St. Peter's under Pope Pius XI; and at the Liturgical Congress in 1956. While there is no official decree on the matter, it seems that both ways are acceptable.

What is the moral obligation of a man who is possibly the father of a child to be born to an unwed mother. The girl admits relations with others who could be the responsible party.

It is the common teaching of theologians that a person is not bound to pay for damages unless it is certain that he has been truly the cause of the damnification: a doubtful obligation, is no obligation. The entire burden would fall on the woman who has been, by her promiscuity, the cause of the doubt. If she is unwilling to undertake the upbringing of the child, particularly in its religious aspect then, it would seem that the probable fathers should shoulder the responsibility. However, they could easily be excused. The danger of loss of reputation would be considered serious inconvenience on their part and would excuse them from a doubtful obligation's fulfillment. Even when it is a certain obligation, in matters such as these, the person is entitled to fulfill it in the way, best calculated, to pro-

tect himself and his name. Vermeersch would have priests use the greatest of caution in defining moral obligations in paternity questions since they are of a doubtful origin frequently; and the person is trapped into admission of fault, when in reality, there may be no fault whatsoever due to circumstances in the case. (cf. Vermeersch, *Theol. Moral*, 1945, II, n.591).

Who has the right to perform a mixed marriage? the pastor of the Catholic party or the pastor of the non-Catholic?

Canon 1097 n.2, tells us that in every case, the rule should favor the pastor of the bride unless there is a just cause which excuses from this. Some authors hold that this rule applies even to a mixed marriage and that the non-Catholic should be married in the place of her domicile or quasi domicile. It seems that the Code has this general principle that every person, Catholic or otherwise, has a domicile coram Ecclesia. Thus, a peregrinus should be baptized by the pastor of his domicile or quasi domicile, should he wish to embrace the true Faith; otherwise, he should be baptized by the pastor of the place where he now at the moment of conversion, resides. (Can. 738 n.2) *Ne Temere* and the Code make no distinction on the basis of religion or of baptism as to the establishing of a month's residence for marriage. If we follow these indications, then the non-Catholic party has a domicile in the eyes of the Code and should be married by her pastor. Most au-

thors will agree, if the non-Catholic is a baptized person since the Code binds all these and the Code does not apply to the unbaptized. Other authors refuse to face the above reasoning and will advocate transferring the right to the performing of a mixed marriage to the pastor of the Catholic party on the grounds that this is more convenient and satisfactory. Let us conclude that the pastor of the non-Catholic party could well, in strict law, perform the mixed marriage; the pastor of the Catholic party could do it, too, since most of the time, there will be a just and excusing cause for his action; then too, there may be a custom of a policy officially sanctioning the pastor of the Catholic party as the one legally deputed.

Is there any obligation of noting in the Baptismal Register the fact of illegitimacy when a couple are civilly married and the marriage not yet validated when the Baptism takes place?

There is never any obligation of noting illegitimacy on the Baptismal Register. If ever this factor need be known, it will always be able to be deduced from a comparison of the baptismal record with the marriage record. And who knows but that subsequent marriage may legitimize the child in the eyes of the Church?

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral 1/2 reflections



SIMPLIFYING SALVATION

A priest made this claim, that if you want to make it easy for your people to save their souls, get in the confessional. He went on to explain that if your people receive Holy Communion often, not only will they save their souls—Christ promised that “he who eats this Bread shall live forever”—but they will grow in sanctity, so that many of your pastoral problems will take care of themselves. But, he emphasized, people will not receive Holy Communion often if there is not a ready availability for Confession.

In a particular parish, a rural parish where it was most difficult for the people to make a special trip into town for Confession, the pastor consistently refused to hear Confessions before Mass on Sundays, but insisted that the people come for Confession on Saturday. The great inconvenience of getting dressed and driving into town discouraged many otherwise good people from going to Confession. As a result they went seldom to Communion. The parish was languid spiritually. The pastor was puzzled at their indifference, espe-

cially since he felt he was doing everything he could to encourage Eucharistic devotion. He invariably had Benediction after Mass for the people.

This pastor died. His successor omitted the Benediction after Mass, but for a half hour before Mass he or his assistant were available in the confessional. Confessions increased. As a result Communion increased. Before long the parish was spiritually transformed.

STUDY A REMEDY FOR SIN

Whatever we can say for study, it is not the ordinary thing to see in it a means of preserving one's self from sin. Yet it can be for a priest a valid means of keeping out of sin. The priest who fills his mind with good and engrossing thoughts will be safer from sin and even farther from temptation than the priest whose mind is open to every suggestion that comes along. It is a fact of psychology that when one's mind is taken up by one thought, it needs not roam along looking for something to feed on. It is the idle mind that turns to attractive but forbidden things.

The priest who keeps his mind fed with good, wholesome thoughts from his serious reading, his study, will be spared many of the temptations that come to those who are not kept sufficiently interested. A priest is by training an educated man. He has been started on the way of scholarship. He cannot just

vegetate without injury to his mind and soul. There may be simple souls who can get along without serious reading and thought, but certainly not the priest.

Apart from the necessity of a priest's keeping abreast of current ecclesiastical thought, for effectiveness in his preaching and ministry, because no priest today can do a good job if he is not abreast of the times, an application to modern ecclesiastical thought is a means of keeping his thinking priestly and his interests churchly. It is safe to say that the modern priest who does not read the usual clerical periodicals, who never discusses with his brother priests the problems of the modern ministry, who is not a very zealous priest. He may even be doing harm, where he could do good, if he were properly informed of the potentialities that are there.

Study is a must, for priestly work. But it is equally a must for genuine priestly thinking and living. Study can help keep a priest good, in a double sense.

THE PRIEST'S CONFESSOR

Almost every priest is called upon at least once in a while to hear the Confession of a brother priest. The casual priest penitent will either be a very good priest making a devotional Confession, or a priest who really needs a spiritual brother.

Hearing the Confession of a brother priest is a wonderful opportunity to do good for souls, not only for the soul of the priest penitent concerned, but also for the souls that come under his care. One priest said that he was always embarrassed when a brother priest asked him to hear his Confession. He admitted that he gave no advice, because, as he said, the priest knew more about those things than he did.

But did he, in his own case? We find it difficult to live our own lives well, but we certainly know how they ought to be lived. We are in a position to counsel another priest, even if we ourselves fall far short of our own ideals. The priest penitent wants a word of warning, and often a word of encouragement. We lavish our advice on the laity. We ought not to be too sparing of our brother priests.

The priest's confessor can detect trends and tendencies in his priest penitent, which the priest penitent immersed in the swirl of his worldly contacts can scarcely see objectively so well, if at all. What priestly charity it is to point out a dangerous beginning before it swallows up the unsuspecting priest in a spiritual tragedy.

Is it too much to maintain that many priests could have been kept in the active priesthood by a more determined effort on the part of their confessors?

T. C. SIEKMANN

BOOK-REVIEW

Selections



AWAKENERS OF SOULS, by F. X. Ronsin, S.J., St. Paul Publications, Staten Island, N. Y. 301 pp. \$3.00.

Father Ronsin has his own unique approach to the problem of human success or failure. Concerned with man's initial unawareness of his own soul, as well as those of his fellowmen, he points out how recognition of its existence and its vast potentials can change the course of human existence on the individual, family, and national levels.

Beginning his premise by explaining the nature of the human soul and its inborn right to greatness, Father next expresses the urgent need for understanding souls, at different age levels, of various temperaments, and in widespread environments. Great stress is given here to the proper approach of parents and educators.

Part three gives definite and practical methods for forming souls, with the emphasis on humanizing the persons whom we direct and bringing them to a consciousness of God, of fraternal charity, and of the Christian concept of suffering.

In conclusion, to tie up all this effort is the motivating force of love. Father shows its magnificent powers when rightly understood and directed, particularly in the realm of marriage, parenthood, and the care of the old and afflicted.

Underlying all reflections are Father Ronsin's great compassion for and steadfast faith in humanity. It is his firm

belief that "pessimism and skepticism will not have the final word."

This is an exciting study, filled with bold yet reasonable challenges. Primarily directed to those by circumstance in charge of the formation of souls—parents, educators, civic and military leaders—it can be read with profit and pleasure by all. Written in a clear and olgical manner, it is a sweeping study made simple by unity of purpose and solution. The reading of it should certainly enrich the mind and heart and awaken the soul of the least of us.

J. R. Lynch

SAINTS OF THE MISSAL, by Rt. Rev. Benedict Baur, O.S.B., translated by Raymond Meyerpeter, O.S.B., Herder. Volumes I-II. 283 pp. \$3.95.

If one is looking for a capsule account of each saint of the Roman Missal, these are the handy books to use. Volume one comprises saints from January to June. Volume two includes saints of July to December.

The work is another worthy addition to the growing liturgical literature which is enhancing the appreciation level of Holy Mass. In the treatment of each saint, Msgr. Baur points up only salient events, emphasizes heroic virtues, and formulates a crisp holy thought for the reader while in pursuit of daily tasks.

Msgr. Baur's translator from German is Father Meyerpeter. He admirably succeeds in making his translation readable

for English readers. Rarely is such a translation and compilation presented with excessive simplicity. Inclusion of some local German saints is evident. The life of St. Anscar (Oscar), saint for February 3rd, proves interesting to Oscar-minded show business people. Candlemas Day is superbly explained.

G. D. Rachel

THE CHURCH: An Introduction to the Theology of St. Austine, by Rev. Stanislaus Grabowski, S.T.D. B. Herder. \$9.50.

This monumental work on the man who is second only to St. Paul is destined to bring glory to American scholarship. Decidedly this nation has come of age and this Father Grabowski, a graduate of Innsbruck and of the Gregorian University, is emerging as an international authority on St. Augustine.

In this magnum opus the great Doctor of Hippo deals with the constitution of the Church; the internal constitution of the Church as the Mystical Body of Christ; the juridical Church and sinners: such are the three parts of the work. This part is extraordinarily lucid and instructive, specially the chapter on predestination. Recently Gilson and Maritain have dealt extensively with the subject, but have not succeeded in giving us the satisfaction we have derived from Grabowski's.

J. M. Lelan, Ph.D.

ADDRESSES AND SERMONS, by The Most Reverend Archbishop A. G. Cicognani. St. Anthony Guild Press. \$3.00.

Pope Leo XIII used to say that St. Thomas Aquinas wrought as many miracles as he wrote articles in the Summa.

This leads one to whisper that Archbishop Cicognani's Sermons are as many treatises on the topics he deals with, as there are discourses, and addresses in the present volume. In my humble judgment the forty talks given here are enlightening tracts for our times, from the viewpoint of instruction, interest, and inspiration.

Take, for instance, his discourse on "The Word of God" at Kansas City; on "The Ways of Charity and Justice" at Rochester; "A Century of Benedictine History" at Collegeville; on "The School of Christ" at Buffalo; on "The Mother of God and Men" at Washington; "Ad Jesum per Mariam" (from which some day will stem Per Joseph ad Mariam) at Providence, R. I.; "Our Fold" at the Paulist Centenary; and so on, and so forth; all of them have a right to be read, but also give us the duty to read them.

No mere routine here, nor mere greetings to the audience, but timely and timeless messages we get here, and gain the knowledge of facts from which we derive lessons. To my friends of Harvard and Yale who gather Americana here is a reminder that they will find therein a valuable source book for future historians of the present period in the United States.

J. M. L.

PIUS XI: The Pope and the Man, by Zsolt Aradi. Hanover. 262 pp. \$4.50.

One of the common tributes paid to the late Pope Pius XI is that he saw clearly the errors of Communism long before the rest of the world's leaders did and never rested from his task of warning the world of the evils taking root in Russia. To the Conference of Genoa in 1922 he sent messages and ambassadors plead-

ing with the world delegates to delay their recognition of Russia until Lenin & Co. granted freedom of conscience and religion to the oppressed masses of Russian people. He gave millions of dollars to the starving people of Russia without regard to their religious affiliation.

With this history in mind, it was interesting to pick up recently a faded, old Apostleship of Prayer leaflet with the Pope's monthly intention for September, 1924, on it: "The Pope's Intentions Respecting Russia." Pius XI had deep concern for the godless indoctrination being inflicted upon the millions of Russian people, and for them he asked the prayers of the Catholics through the world; but he also was deeply worried about the spread of that godless philosophy to other nations. What a tragedy it was that nations did not listen to him. Had they done so, perhaps his successor, the present Pontiff, would not have the

monthly intention listed for August, 1958, one sadly echoing the same theme thirty-four years later: "That all men may realize and abhor the perversity and dangers in Marxism." The spread of Marxism, Communism, has changed the face of the globe; future history vigorous adversary of Communism at the time when world leaders could have nipped it in the bud.

This new biography of Pius XI, by a former Vatican journalist, while not a definitive life of Achille Ratti, is an interesting and very informative account. Aradi makes us of materials previously unavailable on this remarkable Pope, truly one of the greatest of the Vicars of Christ. If the book has a defect, it is one which any biographer of Pius XI could easily fall into: excessive admiration. As a popular biography, we gladly recommend this book.

James C. Sunderland, S.J.

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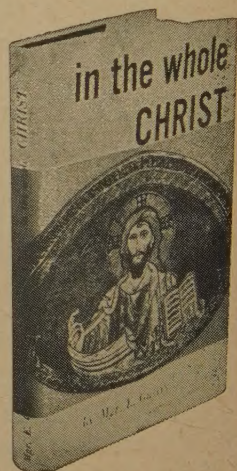
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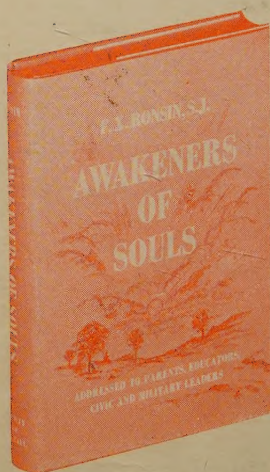
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